

Negro-Jewish Tensions

By AUSTIN J. APP, Ph.D.

What a few years ago no one suspected, and with the Philadelphia and Los Angeles riots was noticed but suppressed, has in the last few months been confirmed and found expression: namely, that the American Negroes who were expected to love the Jews as their Civil Rights champions more often resent them as their exploiters.

On October 13 and 16, for example, the popular television hour, "The David Susskind Show," carried a one-hour program advertised in the daily papers as "the Negro adults who hate Jews air their opinions." The main complaint of the three educated Negroes who appeared was that while Jews talk Civil Rights for Negroes they exploit them in the stores and shops. And one of the participants, a woman, surprisingly complained that Jews in the press and radio and television brainwash public opinion, even to the point of inducing hatred for some nations like Japan and Germany, one year, and other nations, such as China, the next.

The American Jewish Congress reacted violently to this program. Its executive director, Will Maslow, telegraphed:

We are shocked at David Susskind's pandering to sensationalism by turning his program over to three Negro anti-Semites.

The *National Review* (Nov. 1, 1966) commented on this that "the impossible Mr. Susskind's principal contribution to anti-Semitism lies in his being Jewish."

The pained and shocked Jewish recognition of Negro ill-will is well expressed in a column by one Nathan

Ziprin on "Negro-Jewish Relations" in the Jewish family newspaper *American Examiner* (July 21, 1966) as follows:

... if one were to scan the list of participants in freedom marches and other manifestations of protest, it would be found that Jews proportionately were more widely represented than any other religious or ethnic group in the country. Moreover, Jews have been in the forefront of the Negro struggle for justice long before it became fashionable for elements in other pastures to say amen. Why then this sudden climate of anti-Semitism in the Negro community, not only on a mass level but among intellectuals as well? Surely the Jew is not to blame...

What Mr. Ziprin calls "this sudden climate of anti-Semitism in the Negro Community" was probably not really sudden and really is not *racial*, as the word *anti-Semitism* suggests, but is simply resentment of some Jewish practices.

The First Evidence

The first evidence of it came in the reports of the Philadelphia riots in 1964. After the destruction and looting running into millions was surveyed, it was found that primarily Jewish stores had suffered. Then the Negro leader Cecil Moore confirmed the suspicion when he thundered:

Don't mention exploitation to me, I've seen the worst of it. I mean when a man buys a pair of \$5 shoes for a dollar a week, he winds up paying \$12 for the shoes. And the rotten meat, the packages of

chicken that say 5 lb. and weigh 4½ lb., the stale bread and the high rents. I warned them in 1959 that the exploitation was going to blow the top off. I told them again in 1963, but the merchants did nothing to stop it. Well, the people up there won't wreck those stores again. We'll just boycott them. The Negro store that got wrecked was owned by a man named Richberg. They thought he was a Jew.

(See *Time*, Sept. 11, 1964)

Watts Riots

The second evidence to hit the incredulous American and the stunned Jewish people emerged from the Watts riots in Los Angeles in August, 1965. Though the news media hesitated to believe or to report on the anti-Jewish aspects, these could not be entirely ignored. An AP Report on the Watts riots carried the following paragraphs:

An anti-Semitic note was injected in some answers. "All those stores that were ruined are owned by Jews who live in Brentwood and Beverly Hills," said one Negro. "They have been bleeding us for years . . . None of these merchants ever have put a cent of their profits back into bettering the Watts business district," he said. A half-dozen others echoed his feelings.

(See *Phila. Inquirer*, Aug. 18, 1966)

The widely known author and columnist, John Dunne, in a story in the *Saturday Evening Post* (Nov. 6, 1965), entitled "Watts: the fire next time," described how some months after the riot he walked "past the burned out stores which still lined the streets of Watts like missing teeth." The editor, Mrs. Pat Alexander of the *Herald-Dispatch*, a Negro publication claiming a circulation of 35,000, said to him, "What the Negro hates is the awful deceit by the Jews. The whole civil-rights movement is a branch of Zionism." When a Commission disclaimed "any Communist influence in the Watts

Revolt," the same *Herald-Dispatch* editorialized:

This is understandable if you understand the nature of Communism in the United States. Communism in the United States would never permit the burning of Jewish Businessmen's establishments such as was the case in the Watts or Los Angeles Negro Communities (Dec. 23, 1965).

The anti-Jewish aspect in the burning and looting of Jewish stores during the Negro riots was soft-pedalled in the press. The very papers which featured the profaning in Munich of some Jewish tombstones by three German teenagers and editorialized upon it as a monstrous crime and an alarming proof of neo-Nazism, hushed up as much as possible the anti-Jewish aspects of the riots. The same Jewish organizations that enthusiastically sniff out and blow up to huge proportions any whiff of German anti-Semitism, and that snoop about in America to find traces of it among Gentile Americans and almost gloatingly announced an alleged finding that those Americans who go to Church most are the most anti-Semitic, were too stunned about signs of Negro anti-Semitism to want to recognize it. They are eager for signs of German anti-Semitism, which they publicize as a confirmation of the congenital and collective evil nature of the Germans, but they are appalled that the unspoiled, semi-pagan children of nature, as they Rousseauistically regarded the Negro, could possibly dislike so wonderful and sympathetic a people as themselves. Like Noah's sons, they shamefacedly preferred to cover up this Negro ill-will. A featured writer in the *Anti-Defamation League Bulletin* (March, 1966), for example, writes, "I think there is too much time spent discussing the existence and extent of anti-Semitism among Negroes."

However after a Negro official in an infelicitous fit of temper invoked Hitler,

Jewish patience was exhausted. On February 3, 1966, according to the *New York Daily Post* (March 18, 1966):

Clifford Brown, a Negro and a local officer of CORE, declared to an audience, including a number of Jews: Hitler made one mistake—he didn't kill enough of you Jews. I am a racist and proud of it.

This understandably provoked a storm. When in answer to violent protests CORE spokesmen merely said they would investigate the outburst to determine the "context of the remark about Hitler," Will Maslow, executive director of the American Jewish Congress, according to *HUMAN EVENTS* (Feb. 26, 1966) "resigned from the national board of the Congress of Racial Equality (CORE), accusing the civil rights group of reacting with 'flabby' moral fibre" to the Hitler reference. Maslow said that it was inconceivable that "any context would make Brown's outrageous statement permissible." *Time Magazine* (Sept. 9, 1966) reports as follows:

Supported mainly by contributions from whites, the majority of them Jews, CORE experienced a dramatic drop in income after a Mount Vernon, N.Y. CORE official said in a speech that Hitler's big mistake was that he had not killed more Jews . . . CORE's income is running at a rate about half of last year's \$800,000 . . .

Sick of You Cats

Soon after the Mount Vernon blunder, in a Greenwich Village meeting, further unfortunate references to the Nazi era occurred. When two Negro intellectuals spoke slightly of two Jewish Civil Rights marchers "martyred" in the South, someone remonstrated and referred "to the six million Jews killed by the Nazis." Thereupon the Negro Jazz musician, Archie Shepp, retorted that the was "sick of

you cats talking about the six million Jews." And the once celebrated Negro poet, LeRoi Jones, according to *Midstream: A Monthly Jewish Review* (April, 1966) said that

he had "his own dead to mourn" and therefore was bored with any reference to other victims of racism, whenever the six million Jewish victims of Nazi racism were called to his attention.

Therefore *Midstream* accuses LeRoi Jones of speaking "with a certain kind of German accent"! In the conservative, Christian *National Review* Max Geltman in June, 1966, frankly entitled an article, "The Negro-Jewish Confrontation," and the editors introduced it as follows:

"Negro anti-Semitism in the big cities is a fact," says Mr. Geltman. He suggests that Jewish shopkeepers move out of Watts and Harlem and that Negroes go into trade. (June 28, 1966, p. 621)

At any rate, the American Jewish leadership has reluctantly come to recognize that the Negro is not pro-Jewish and tends to resent Jewish direction of Negro organizations. So far, for example, the president of the oldest and largest, NAACP (National Association for the Advancement of Colored People) has always been Jewish (Joel Spingarn, Arthur Spingarn, and presently Kivie Kaplan). Now the emerging Negroes want more power for themselves, they want to come to own the apartments and the businesses in Negro areas, and they resent landlords and businessmen who make their money in Harlem and Watts, but live in plush White suburbs.

The Jewish recognition of these Negro aspirations and feelings have brought a turning point in America in the agitation for Civil Rights. The press now begins to be critical. And some of the Negro organizations, largely financed by Jews, are beginning to decline. The *New York Times*, for example,

in one issue (October 23, 1966) has one front-page headline reading, "Kennedy Assails Racism of 'Few' Negro Leaders," and another, "Students' Interest in Civil Rights Found dying on Campuses Here." In the latter article the new trend is indicated. It quotes Susan Rosenberg, last year's chairman of the City College chapter of the Congress of Racial Equality (CORE), as follows:

Civil rights is fading as an issue around which students are going to rally.

The article concludes with citations from Prof. Stanley Feingold of political science at City College, New York, as follows:

Professor Feingold said there has been a backlash among the school's middle-class Jewish students, whose neighborhoods have seen an accelerating influx of Negroes. They feel, he said, that the neighborhoods have deteriorated as a result.

Everywhere the emerging Jewish disillusionment with new Negro "power" is making itself felt. In a column entitled, "Illinois Democrats Give in to Backlash" (Phila. *Inquirer*, Oct. 25, 1966) we read:

There are defections from the Democrats over the backlash in the middle class Jewish neighborhoods, considered least susceptible to anti-Negro emotions.

Symposium (continued)...

An Open Letter to White America

By HASSAN JERU-AHMED

Four hundred and twelve years ago, in the year 1555, John Hawkins, an Englishman, took by force and trickery, the first Blackmen and Blackwomen from Africa to be robbed of: their heritage, their culture, their language and their knowledge of self and God, for breeding into a people totally dependent upon another race for their very existence. For sixty-four years we were bred like animals in the Caribbean Isles until 1619 when the first shipload of slaves were landed at Jamestown, Virginia. Since then, the history of Blackmen and Blackwomen in America is easily learned. The contribution to the United States that we have given can never be evaluated in dollars and cents because the wealth we have given continues to grow as the results of our free labor, and blood shed in the defense of our slavemasters, and now, their descendants.

The year 1776 heralded the birth of the American Revolution after many years of incubation. Now, the United States of America is full grown, and the mistakes it has made, like the mistakes of a growing child, can be forgiven. Provided a clear understanding of the obligation incurred (by the exploitation of other human beings) is acted upon with integrity and sincerity.

It is our firm belief that White America desires to make amends for the mistakes of her past. It does not make sense, to us, that America would risk her security, and her position as the strongest and richest nation on earth by continuing to abuse and deny the descendants of her formerly ignorant slaves our rightful inheritance to Liberty and the human right to Self-Determination. In the event that soon-to-be-written history proves us wrong, that White America has not changed from the in-